

# The Manifesto.

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No. 11.

The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and  
James Whittaker.  
No. 8.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

In the family of James Boyd Mother Ann was treated with great kindness, and was free to testify her faith to those who came to see her. As the family were Believers, they felt it their right to hold their religious meetings as often as they thought best. Some of the lower class of the town however, objected and were excited to opposition and finally to persecution.

One night several of these sons of

Belial, with painted faces and a costume like the Indians, surrounded the house while the family were engaged in worship. The menacing and yells of these false Indians foreboded a serious outbreak. They broke the windows with sticks and stones and at the same time filled the air with threats of what they would do to the people. Papers of powder were thrown into the house, through hope that they would reach the fire place and then explode. In this, however, they failed to do any harm.

James did not hesitate to face the mob and to give them a sharp reproof for their wicked proceedings. After a few more attempts to create a disturbance they withdrew from the place.

The Elders and those who remained in prison at the old Fort in Albany, were made to suffer by the persecuting

spirit of their enemies, who endeavored to keep the Believers from visiting them. A division of soldiers was also quartered in the Fort, which included the prison, and by this means the Brethren were confined to a very limited space, and their situation became most uncomfortable.

In the month of November, David Darrow was released on parole and permitted to return home to his family, for a limited time. At the expiration of his term he returned to Albany and appeared before the Commissioners, to deliver himself into their charge. But they now refused to receive him as a prisoner or to have any more to do with him. After visiting the Believers who were still confined in the Fort as prisoners, David returned to his family.

The Commissioners were earnestly entreated, even while walking the streets, for the releasement of Mother Ann and the Elders. Prayers were incessantly made for their liberty from imprisonment. Overcome by entreaty, the officers of the law, opened the prison doors on the twentieth of December and permitted the Elders and those with them to go free, without even a formal trial.

The Elders went immediately to Poughkeepsie to see Mother Ann and to solicit her freedom. Elder James Whitaker presented himself, on his knees, before Gov. Clinton and prayerfully asked for assistance. The Gov. replied, "I will assist you as far as it is in my power. This is the first knowledge that I have received, having reference to the imprisonment of yourself or of any of your people. Had I known it they should have been released, and will give an order immediately to that effect.

All the Believers now returned to

Watervliet and were joyfully received, by the Brethren and Sisters, after an absence of nearly five months. Although this persecution was for the purpose of suppressing the work of God in this country, it was by the over ruling hand of Divine Providence, made the occasion of the most extensive circulation of the truth, and laid the foundation for a great ingathering of souls. Visitors from various parts of the states of New York, Mass., and Conn., came to Watervliet to see and to hear the testimony of a people who had been persecuted and imprisoned for Christ's sake, and by seeing and hearing for themselves, they received faith in the work and embraced the testimony.

Constant labors were now made in planting, nourishing and building up the faith of the gospel, and in the destroying of sin, root and branch, that souls might be prepared for the Kingdom of heaven. Those who had been the most active in the work, who had been faithful from the beginning and who were deeply interested for the present prosperity, were Joseph Meacham, Calvin Harlow, Elizar Goodrich, Samuel Fitch, Israel Chauncey, Joshua Cogswell and Hezekiah Hammond.

These spiritual labors continued through the winter and spring. During this time the increase of the work was beyond expression. The Believers increased in zeal, in light and understanding. Signs, prophecies, visions and revelations from the spirit of God abounded. The purifying fire of the gospel searched the heart, while the increasing power of salvation, and the enduring substance of eternal life, evinced in every faithful soul the reality of the latter day of glory.

**Mother Ann converses with  
Eleazer Grant.**

ELEAZER Grant, Elisha Gilbert and Dr. Averill called at the house of John Spier, in New Lebanon, to see Mother Ann. They came as friends, and were treated in that manner. They informed Mother Ann that they understood by reports, that the English people banished her and the Elders from their country on account of her testimony.

Elder James Whittaker made answer, that they were not banished, but that they were persecuted and suffered many things for their testimony both by mobs and by imprisonment. That for more than two years before they left England, they lived in almost entire peace.

In the time of their persecution, some who were friendly, advised the Believers to take protection under the King. This they could not do. "We left our native land by the special gift of God and came to America to bring the gospel of good news. While we were in England, we knew by the revelation of God that he had a chosen people in America. We saw some of them in vision, and when we met them in this country we knew them."

"No one came to America with us except those who felt it to be a special gift to their own souls."

These men disputed that Mother Ann, or the Elders had any knowledge of another world. To this she replied, "I see the heavenly hosts, I hear the angels sing and I converse with them, daily." Mother Ann then directed her remarks particularly to Eleazer Grant, and said, "I was once as you are. I had feet but they walked in forbidden paths. I had hands but they handled

unclean things. I had eyes but they saw nothing of God aright; but now my eyes, see, my ears, hear, and my hands handle the word of life."

The men left the place apparently well satisfied with what they had heard.

**WEIGHTY CONSIDERATIONS.**

OLIVER C. HAMPTON.

FROM some one cause or another we all need discipline. Our rudimentalisms are such and our selfishness so prevalent, that we find ourselves opposed to making great, and oftentimes even *little* sacrifices for the comfort and benefit of our fellow beings. And yet it really seems, that is what we were made for. When I was about eight or nine years of age a little episode will give the reader an idea how selfish I was. I lived in a romantic corner of our homestead called the Square House and situated in a beautiful valley.

How many hundred times I have longed to go back in my years and live over again the life and scenes connected with that valley and the breezy hills and woods surrounding it. One day the Brethren from our family and a number from the other families went out into the woods to the North of us a mile or so, to fell great oaks to get their bark for tanning. All took their dinners along. When dinner time came however, it was found that the pigs had made a raid on the good things of this life which our Brethren from the village had brought with them.

Of course our Brethren from the Square House proposed immediately to share our dinner equally with them, which was gratefully accepted and we all sat down together and quite comfortably

and contentedly discussed what there was, and all went off very pleasantly with all parties except one individual; and that was your humble correspondent who was almost enraged at a most provoking and vexatious liberality which deprived me and our family of half our dinner. How many times in after years have I marveled how I could have been so supremely selfish.

What an excellent lesson and matter for serious and reformatory reflection that little occurrence has afforded me during my life. What a luminous insight into my rudimental selfishness; to be forever after strictly guarded against in every possible relation I might stand in, toward my fellow beings. The present outlook relative to the prospects and probabilities of our beloved Zion, are ominous and impress me solemnly. For we are to be found watching and praying for constant accessions to our goodness and holiness as individuals;—and as a church, to be in the perpetual exercise of sacrifice and self-abnegation for the benefit and blessing of all humanity.

This dear Brethren and Sisters, is our solemn covenant before God and in the presence of each other, which cannot be ignored in time or eternity. These are the qualities of our heavenly Father and Mother and we are exhorted by our Holy Savior to “be perfect even as they are perfect” including the farthest stretch of all benevolence (viz.) “making our sun to shine upon the evil as well as the good” and “sending our rain of mercy and love upon the just and the unjust.” How otherwise can we fulfill the conditions involved in our Savior’s invocation in Jno. xvii., 21, 22, 23.

We cannot be one with Christ as he is

one with the Father, only by cultivating and developing in our spirit the same mercy—benevolence—love—purity etc., which are in them.

Now as it is a time of spiritual dearth both in Zion and over the earth generally, and our minds are not necessarily engrossed with the burden of many sick and convicted souls flocking to Zion “like doves to their windows,” it is a most excellent season wherein to discipline ourselves into that perfect charity and goodness toward each other which is every moment bestowed upon us by our Heavenly Father and Mother.

This Kingdom of Heaven is doubtless within us, but we need to rise into its realization by practical self-sacrifice of all low rudimentalisms and selfish considerations. Then indeed may we sing “Spring up O well; sing ye unto it: The princes digged the well, the nobles of the people digged it by the direction of their law-giver.” Numb. xxi; 17. This is the well of water springing up into everlasting life, and which is discovered and perpetually enjoyed in the course of every truly self-disciplined spirit. If we will open the doors of the day with prayer earnest and solemn, to walk in this holy discipline of Love, we shall undoubtedly be able to close them in peace and inward consolation.

Now if we can be persuaded to make this use of our pilgrimage through the present wintry period of our travail and experience, we shall not only gain an unspeakable boon of contentment and peace, but also be in the best possible condition for receiving poor sorrowing souls when our Heavenly Father and Mother shall see fit to send them Zionward for salvation and deliverance from sin and its accompanying guilt and sorrow.

Union Village, Ohio.

## THE CONSECRATION.

A Sermon Delivered by Elder H. L. Eads, of the Shaker Community, at South Union, Ky., Aug. 1.

*Text—Therefore glorify God in the body and spirit which are God's and not our own—1 Cor., vii., 20.*

It has been so often asserted by both the professing Christian and Infidel—the former to justify themselves in mere belief without works, the latter to show the ignorance of the great Teacher—that I have concluded to-day to take their most important questions, with the answers given, and set them before you, in which, also, the consecration to God will be considered, and the possibility shown that it can be made and lived by mortals here below.

Querist—"Mr. Eads, I understand you to affirm the possibility and man's capability of practically obeying and following Christ. If so, I would be pleased to have you explain and reconcile some of the commands of the Savior.

"Christ says: 'Lay not up for yourselves treasures on earth, and then commands us to clothe the naked and feed the hungry.'

"I would ask you to tell me, how I can obey the last without disobeying the first, by laying up treasures to enable me to do it?"

Answer—The community to which I belong have been obeying both for more than a hundred years. Christ's command is: "Lay not up treasures for yourselves;" this we do not.

Querist—"Have you not been laying up treasures for yourselves for more than a hundred years? If not, to whom belong all those fine buildings and rich,

wide-spreading farm and gardens if not to yourselves?"

Answer—All you see here is a branch of God's kingdom on earth, all of which belongs to Him, and all who dwell here are his usufructuaries, and have only the use of them; and it is free to all who will obey and follow Christ in their practical lives.

Querist—"Christ further says: 'Take no thought for the body what ye shall eat, drink, or wear.' Do you obey this?"

Answer—Most surely we do; all persons who are consecrated to God have no need to trouble themselves about any of these things, and I may say, in this fold, I have never known what I was going to eat until God called me to it, and no matter what I found (and in early days it was very little,) I always knelt before it, asking God's blessing, and the same after partaking, giving thanks, then rise from my knees, and retire, never doubting but that God would call me again when necessary, and never to this day have I been disappointed. All that God demands of any one is to put his or her hands to work where He, by his order, has called them; by faithfully doing this they need take no thought for the morrow, for all things needful will be given them.

Querist—"Christ says: 'If a man take your coat, give him your cloak also.' To obey this may we not have to go naked?"

Answer—This must have been spoken to those who owned coats and cloaks. No consecrated person in the community owns either. God has given us the care and the use of these things, and we can neither give nor sell them with-



out his permission, and through his order.

Querist—"I now understand you; but you certainly have feet and limbs of your own, and Christ says: 'If I compel you to go with me one mile, you must go two.' Will you do so? I now demand its fulfillment."

Answer—I can not do it, because the feet and limbs are in the same condition of the coat; they do not belong to me; they are included in the consecration; they are mine only to care for and use; they are to take me nowhere only as God in his order directs. Any other use of them would lead me into by and forbidden paths. I dare not use them only in God's service; therefore, if I desired, I cannot go with you. The consecration spoken of in the text includes the body and all the faculties pertaining to it, together with the soul, mind, will, and judgment. It is as the Apostle says: "They are God's, and not our own;" and further, "We are bought with a price, and are not the servants of men." 1 Cor., vi., 23. The order itself must do the same as an example to others. In serving God we are freest of the free, because "we are delivered from the bondage of corruption (under which the world groans) into the glorious liberty of the children of God." Romans, viii., 21. This is liberty worth having; it is the freedom of angels, and no other kind is worthy of the name. The good Apostle seemed to comprehend the depth of the consecration better than most people do now. Some think a partial consecration will answer the purpose. One keeps his will, another his judgment, another his tongue, another his lust, and then asks, "What did God give us these things for if we are not to use them?"

Answer—He gave them to be used, controlled or subdued in accordance with his will, not to be let loose and driven by passion, where "every step takes hold on hell." God, though all merciful, makes no compromise with disobedience. The full consecration exempts nothing; we are to see, hear, feel, taste, speak, handle, and do nothing for mere pleasure and no profit. But as the Apostle saith: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x., 31. Yea, as the text says, "glorify God in the body and spirit, for they are God's and not our own." It is not difficult to determine, in the use of God-given faculties, whether it is for mere pleasure or profit. Christ said He always did the things that pleased the Father; He was consecrated to God; so are we, and what He did we should do, all to the glory of God. Hence we should not go to see base ball, horse races, dog fights, nor obscene pictures to merely gratify the lust of the eye; nor use the ear to hear filthy stories, nor slanders, nor fife, nor drum, nor cannon's roar. We should have no tongue to speak anything but truth. Oh, how much this faculty needs to be guarded; it is, as the good apostle says, "a fire, a world of iniquity; it is set on fire of hell." The same of will, taste and judgment; all must be given to God's service, for "we are His servants and not the servants of men." All, all the Lord's with nothing reserved; a full compliance with this will bring to the soul the sweetest bliss which is possible to the highest Archangel. But I return to the colloquy.

Querist—"Mr. Eads, you astonish me to expect this much of weak, fallen

man. How much easier it is to be saved by faith. Now please allow me to come to some home questions. I do not think it strange that Catholic monks and nuns, with their prison walls, bolts and bars and forced separation of the sexes, with no mingling sociality, are able to live the celibate life; but this is not following Christ. Excuse me, I am slow to believe in its possibility with those who, from infancy to old age, have enjoyed this sociability, in converse and employment, lodging in the same houses without bolts or bars. Allow me to tell you, it is no vain curiosity that prompts me to be so forward as to ask personal questions on this subject, but I wish to learn the power that faith has in controlling one's actions through life. You are now an old man and widely, honorably known, and I am sure you will speak the truth. Now, excuse me, if you please, if I am too personal in my inquiries. I see, by a sketch of your biography in the late history of Kentucky that you was removed, when a young man, *sans ceremonie*, from the Order of the Ministry in Kentucky, and set down as a commoner, in the State of Ohio; this was nearly a half century ago, and I think you might now be willing to tell the reason for this sudden removal, but I will not insist—you need not answer unless you are perfectly willing to do so. Pardon me, if you please, was there no sex about this?"

Answer—None whatever.

Querist—"It was a great change. I am curious to know for what departure on your part this move was made? It seems that you was not only taken from the highest order, but was taken out of the State, as though a State offense had been perpetrated. Will you please inform us why it was done?"

Answer—I would freely do so if I could, but I can not answer, because I do not know myself. I presume you know that few persons are able to see themselves properly. It is possible I may have grown too tall and needed a dose or two of humiliation pills, but of that I know not.

Querist—"Why did you not ask the reason for the procedure?"

Answer—Because it was none of my business. I considered myself consecrated to God, and subject to his order. If I had been requested to go to London, it would have been all the same, and I would have gone, even if I was not told what for; and now were I requested by the order before me to step down to the lowest rank, and employ myself in the most menial service, I would do it without a murmur, or asking the reason why the requirement was made. Although at times with my obscure vision all seemed dark and gloomy, yet I have always had God's blessing, and have been prospered in trustingly obeying his order, knowing that finally "all things would work together for good to them that love God." Rom. viii., 28. Any person or persons, who would demand of the Order the reason for their removal in order to effect a change in the gift felt best for them, or feel out gifts for themselves, and press them on the Order, have not yet made the Apostolic consecration, nor a fruitful travel in Christ's gospel.

Querist—"Well, now, for the delicate questions I had thought of asking, and must again beg to be excused. As you have spent your long life of near four score years in familiar converse and social relations with the fair sex, allow me, if you please, without of-

fense, to ask you if in all this time, in youth, or vigorous manhood, you have never at any time felt at least a streak of love to one or more, with a desire of marriage?"

Answer—O yea, I have been tempted in all points as Christ was, but in the particular cases you mention, I found upon critical and minute self-examination, as many streaks of lust as there were of love; this caused a hesitancy and deliberation, when conscience began to speak and object, and faith stepped in, and the two together enabled me to say as did the Savior: "Get thee behind me, Satan." O yea, fortunes have been offered me, if I would fall down and worship the Beast, and each time Christ's words rang in my heart. "What will it profit you if you gain the whole world and lose your soul?" This one electric flash settled the question. I have almost had his experience in other respects—like Him it is possible I may have been carried to the holy city, and (in imagination) was set on the pinnacle of the temple—where it is possible God may have found me when he sent me to Ohio to be fed on humble pie for a season; of this, however, I have not been informed.

Querist—"One more question (have patience with me, please) and I will cease to trouble you. Have you, in all these eighty years, never so far departed as to have sexual connection with, or to kiss, or to be kissed, by any fair loved one?"

Answer—Never; neither the one or the other; and if my sainted and consecrated Mother ever kissed me I am wholly ignorant of the fact.

Querist—"Well, Mr. Eads, I must say this much: Faith is a much stronger

motor than I had supposed, but will add that you have missed a world of pleasure."

Answer—And you may further add and say: "You have missed a world of pain."

Querist—"Possibly, and I must further confess that your works have been better than mine, if your faith is not. I would prefer being saved by faith alone."

Answer—The multitude is with you. "For straight is the gate and narrow is the way that leadeth unto life and few there be that find it."

#### CELESTIAL BLESSINGS.

COME good angels hover round us,  
While with grateful hearts we sing,  
Heavenly blessings which surround us.  
Praise and bless our glorious King.  
Here his hand the vine hath planted,  
Lo the branches spread and grow;  
Joys of heaven to us are granted,  
Here celestial fountains flow.

Here we gain divine protection,  
All the powers of earth defeat,  
Where no sinful, vile affection,  
E'er can stain the golden street.  
Here the light of heaven is shining,  
Clear as the meridian day;  
Golden cords of love entwining  
Every heart that does obey.

Here is love that cannot fail us,  
For it binds our souls in one;  
Though affliction may assail us,  
Still the joyful race we run.  
For we know the prize is ours,  
Mother's children will be crown'd;  
Heavenly gifts descend like showers,  
Sweetly flowing all around.

Praise the Lord with true thanksgiving,  
Praise his name with heart and voice,  
Praise his name among the living,  
Praise his name, rejoice, rejoice.



*Harvard, Mass.*

## ANNA P. CARLIS.

Then as you lay your earthly burdens by,  
You shall with Him find rest eternally.

Some time in March following, Mother and the Elders visited Ashfield, and took up their residence at the house of Asa Bacon, not far from my father's, where they tarried about two months. While they were there I was with them most of the time. When they left Ash-

field I returned to my home. The next fall they came to Ashfield again, and tarried till the spring following. I spent most of my time with them. In the fall of 1783, I went to Watervliet, and lived with Mother Ann till her decease in September, 1784. Taking the time all together, I lived in the house with her about a year and a half. Part of the time I lodged in the same room with her, and ate at the same table, and was subject and obedient to her in all things as a child. Indeed I felt myself as a child blest with the best of mothers. Yea, I loved and feared her, because I found that the spirit of Christ dwelt in her, and her life was a life of purity. She taught me the way of God, and how to walk in it. She taught me to take up my cross against my own carnal nature and all its propensities, and to forsake every sinful way and follow Christ in righteousness; and she promised that, in so doing, I should find full power and victory over sin; which I have found to be true.

There have been many false and scandalous reports published and circulated abroad in the world concerning Mother Ann; but I certainly know for myself, that she was not such a person as her enemies have represented. She was the most temperate woman I ever was acquainted with, and an example of chastity and godliness to all womankind. She was, in truth, a woman who feared the Lord and faithfully served him. These things I know, for I was with her at all times and seasons, in public and in private, by day and by night, in her sorrows and sufferings, as well as in her joy and comfort.

The conduct and conversation of Mother Ann and the Elders, was at

all times according to the gospel. I have enjoyed many precious privileges with them, and have received much heavenly instruction and much good and wholesome counsel from them, both in public and private. They were faithful in their duty, at all times, "both in season and out of season." In teaching, admonishing, reproving, encouraging and comforting, they spared no pains. Mother Ann, especially, was always alive in the work of God. Her spirit seemed wholly devoted to God, and in reproving sin she was like a flaming sword; yet she knew well how to separate between the precious and the vile. She would not indulge any evil propensity in herself nor in others; yet her charity to souls disposed to repent and turn to God, would often seem to melt her soul in tears. I cannot feel the least doubt or scruple of her being a chosen woman anointed of the Lord, any more than I can doubt her existence.

These things I can testify; because I have seen and heard and felt them, and know them to be true. And I feel myself in duty bound to maintain the cause of justice and truth, and to stand as a witness against injustice and falsehood.

Mother Ann's spirit and testimony was a swift witness against all sin; and this is the very reason why such a flood is cast out of the mouth of the dragon against her, to try, if possible, "to destroy the remnant of her seed;" but "the earth will swallow up the flood." Balaam may come from the east and try to curse; but the Lord will bless.

The present generation of people boast much of living in an enlightened age, and of being blessed with the bright effusions of the gospel of light; and yet how few there are who appear to under-

stand even the plain and simple comparisons which Jesus Christ made of the natural things of time and sense! There are many who do not seem to understand that *a tree is known by its fruit*; that a thorn-bush cannot bring forth grapes, nor figs grow on thistles. "O faithless and perverse generation!—How is it that ye do not understand?" Many Bible Societies have been formed, and missionaries have been sent abroad with the professed object of spreading the sacred truths of the gospel of Christ, as recorded in the scriptures; yet blindness and ignorance are so prevalent at home, that the people "are like the heath in the desert;" they know not whence good cometh. It is indeed lamentable that darkness, depravity and loss have so covered the earth—that such a vast portion of the human race are so involved in blindness that they do not know the day of their visitation. How evident it is that the Jews did not know, though they were called God's chosen people: for if they had known that Christ was the Lord from Heaven, they would not have crucified him. 1 Cor. ii., 8. And did the Gentiles of that day know any better? Or do those of the present day know any better?

There are but few, in this day, who will pretend to deny the agency of the first woman in leading mankind into sin. Why then should it be thought incredible that the agency of a woman should necessarily be first in leading the human race out of sin? Mother Ann's testimony and example, evidently show that she was led by a spirit totally opposite to that which led and influenced the first woman. To the truth of this, all who have heard her testimony and faithfully followed it, can bear witness;

because they have in reality, been led out of sin; and they are able to testify that, "she taught as never woman taught before."

I was present at the funeral of Mother Ann. Many people from Albany and the neighborhood around us, attended with solemnity. Elder James Whittaker and others of the Believers addressed the Assembly, at her grave, with much feeling. Samuel Fitch said that, "the deceased had been one that had faithfully served the Lord; that she had been greatly persecuted by the wicked; that she had been more persecuted than any other person in his knowledge; and the reason was, she had more of God in her than any other person in his knowledge."

I am not ashamed of the gospel of Christ in its first nor second appearance; for it has been "the power of God unto salvation" to me; and for it I feel to give thanks to God always. These things I have testified from my own knowledge and experience, and have written them with my own hand.

*Mt. Lebanon, N. Y.*

### HOPE.

JOSEPH WOODS.

THE Apostle Peter has said, "Be always ready to give an answer to every man that asketh you a reason of the hope that is in you; with meekness and fear." Hope is a desire of some future good, as the hope of Eternal Life. "Every man that hath this hope purifieth himself, even as Christ is pure." "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit." And, we are saved by hope, but hope that is seen

is not hope; what a man seeth why doth he yet hope for? If we hope for that we see not, then do we with patience wait for it. Now we see through a glass darkly, but then face to face; now I know in part, then shall I know even as I am known. The Apostle at one time, having a spiritual sight of himself, exclaimed, "O wretched man that I am! Who shall deliver me from the body of this death?" Thank God through Jesus Christ our Lord, there is deliverance through a living faith which works by love, purifies the heart and overcomes the world. The first man Adam was of the earth earthly; a generative man after the law of a carnal commandment. The second Adam was Jesus Christ, the Lord from heaven, a quickening spirit, who is made not after the law of a carnal commandment, but after the power of an endless life. A Regenerator,—a term significant in that it cuts off the works of generation. The Prophet Daniel said of Jesus, "Who shall declare his generation?" Who shall declare the generation of his true followers who daily deny themselves of all that constitutes the world and follow Christ their Lord in the work of regeneration; until they, like him can say in truth we have overcome the world. The apostle Paul says that Jesus hath appeared, to put away sin, by the sacrifice of himself. He also says many things are written for our admonition, upon whom the ends of the world are come. St. John informs us what the ends of the world are. He says all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. Be of good cheer, said Jesus for I have overcome the world. "Him that over-

cometh the world, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." "I am the Resurrection and the Life, he that believeth in me though he were (previously) dead (in trespasses and sin,) yet shall he live; and whosoever liveth (the Virgin Life) and believeth in me shall never die." This is the Resurrection. "They that are accounted worthy to attain that world and the resurrection from the dead, neither marry nor are given in marriage; but are as the angels in heaven." The Lord hath promised to create new heavens and a new earth, wherein dwelleth righteousness; and that the former shall not be remembered nor come into mind. The former shall pass away with a great noise, and St. John in his vision beheld the old Adamic heaven depart as a scroll when it was rolled together.

*Canterbury, N. H.*

Shaker Village, N. H. Aug. 22, 1886.

MY DEAR YOUNG FRIEND;—Your letter gave me a little surprise but by no means an unpleasant one. Not being properly directed it failed to reach me as soon as it otherwise would. I am pleased to be reminded that you have not entirely forgotten your old friends. I know of no better way of expressing my regard and interested feelings for you than by proffering a little friendly advice. This I trust you will accept and consider as from one who desires your prosperity morally as well as materially. Firstly, let me urge upon you the paramount importance of industry as a foundation pillar for success and happiness. Squander not a moment. Every fragment of time should be utilized for your improvement.

From your description of your present employment, I should not think it calculated to encourage industrious habits. I have reference to the unseasonable hours of its duration rather than the character of it. However it may be the best you can do at present. A very large part of the day is left you to dispose of in one way or another. It is in the disposal of this that I am concerned. Your business has one point to recommend it. Obliging you to rise early, the keeping of late hours is prevented. You can use your leisure time to no better advantage than to devote it to reading. Select some good reading matter and establish a taste for reading by every means you can command. Discard all sensational matter, such as novels of the yellow covered variety, love stories etc. Such fictitious reading distorts the mind, unfitting it for that of a substantial nature. There is an abundance of good literature, the perusal of which will develop and expand the mind and aid in moulding a respectable and lovable character. Were I to pursue the tenor of my feelings I would counsel you to be particularly careful in your choice of companions. Bad companions and bad books are alike pernicious in their influence. Shun them both as the emissaries of the devil. Let the sphere of your acquaintanceship be small and select, rather than large and promiscuous. Turn a deaf ear to the pleadings of either internal or external influences to engage in anything which your conscience condemns. Be honest in word and deed. Be economical in your expenditures. No matter how much you earn, spend no more than your necessities require. You cannot begin too soon to save for a "rainy day." When you

can and desire to, come and see me and perhaps you will want to live with me. Hoping to hear nothing but good from and of you.

I am pleased to subscribe myself, your sincere friend,

Arthur Bruce.

### In Memory of Elder Benjamin Dunlavy, of Pleasant Hill, Kentucky.

BY F. M. SCARBROUGH.

DIED on the field of battle  
In conflict with the foe.  
The field o'er which the angels,  
Are flying to and fro.  
No foeman's hand hath smote thee  
A soldier true and grand.  
Whose battle-cry has been, For  
God's Home and Native Land.  
But the brave heart was weary,  
God saw he needed rest,  
And sent a bright winged angel  
To call him to his breast.  
The loved disciple long ago  
Leaned there and knew his peace,  
And the brave toil worn soldier  
Has gained a sweet release.  
A wail of bitter mourning,  
From myriads doth rise.  
But it cannot drown the peans  
Of welcome from the skies.  
To him that overcometh,  
This is the strain they sing.  
He shall have power forever  
In the city of our King.  
And the many he has rescued  
Shall join the loud acclaim,  
And bless him for the work he wrought  
In the Redeemer's name.  
Groveland, N. Y.

Mt. Lebanon, N. Y., May 18, 1863.

RESPECTED FRIEND, ADIN BALLOU:—Your kind favor of May 5th came duly to hand, and I can with pleasure appreciate the spirit in which it was penned. Formerly the manner



of treating such subjects as we have broached, was dogmatic and controversial, the parties assuming an antagonistic attitude, the main effort being to stultify one another. The more becoming attitude in the present state of spiritual and physical knowledge, is to make a statement of facts with their collaterals, as seen from the individual's stand-point, seasoning the whole with the feeling, that we are but the mediums for an influx and reflux of truth and good.

With regard to your first position; the order and harmony visible in the creation of physical things, forbids any other conclusion than, that it is the mind and will of the Creator, that man should constitute a happy and harmonic order of Society. As regards the second, under these harmonical conditions, man could have brought forth his likeness in justification. Your third rests on the second, therefore, the above covers the ground. But if man has lost his harmonical relationship, everything he does, whether propagating his species, or anything else must be out of joint, wrong, sinful.

Your efforts to bring man back to harmonical relationships and your personal toils and trials (though never seen with my natural eyes) are before me, and induced me to present you with an analysis of the forces which has brought forth the Adamic, and Angelic orders of Society.

If Society is to be reconstructed on the Adamic plane, the forces of that plane alone can operate. If on the Angelic, the forces alone of that plane can operate. They cannot be mixed. And an examination of evidence prima-facie and analytic; scriptural and philosophic on the subject, will lead to the conclusion, that matrimony is of the

world; that the children of this world marry and are given in marriage; and that those who account themselves worthy of a higher life, "neither marry nor are given in marriage, but are as the angels are in heaven."

By accepting Jesus as a celibate from principle, I find his life logical throughout. If circumstantially only, I do not find him so. Had it been his mission to have regulated the race on the procreative plane, and leave them there, He and his followers to be full and perfect patterns, ought to have married, that they and their families might have been examples of a true, natural, and harmonic life. But neither Jesus, the Apostles, nor the Pentecostal Church, set such an example.

The memorable saying of the Apostle "the younger widows refuse, for when they have begun to wax wanton against Christ, they are willing to marry, having cast off their first faith"—the faith once delivered to the saints by Jesus, sets the matter at rest on that point scripturally.

You inquire "if our order of Society is designed or expected to become universal here on earth?" Strait is the gate that leadeth unto the higher life, and few there be that find it at present. But if it should become universal, the race would become extinct. On that subject we have no doctrine to present, nor dogma to assert. Believing that, "that which is natural is first, and afterwards, that which is spiritual." The order of the world exists here, and in the spirit land. The order of Christ's kingdom exists here and also in the spirit land; its universality does not lie with us either here, or in the land of souls, and so we leave that matter. The voice

on earth is "whosoever will, let him come" the voice in the land of souls is the same. If it is the design of God to bring the race to an end, I presume you will think with us, that it would comport more with mercy and love, to have it brought to an end, by the free choice of the race to ascend into a higher life, and so be harvested spiritually, than to have the earth peopled to its utmost capacity, and then suddenly and painfully exterminate all its inhabitants.

Years ago, our friends of the order of the world, were in some trouble, because we held to the non resurrection of the body; by perseverance public opinion has changed on the point; hence we find some room to hope, that the bugbear "running the world out" will also drop off.

Outside of our order, the subject of matrimony is beginning to be understood as we understand it; and bye and bye, well informed persons of the world will see as clearly as we do, that the matrimonial order of Society, and the angelic, are organically distinct; or to use a chemical phrase, atom-ically incompatible, that is, the forces that inhere in the one, cannot coalesce with those, which inhere in the other, or form an organic whole.

The order and beauty of the atomic arrangement of the primary particles of matter, and the forces thereof, which compose our planet, when measurably known, will I have reason to believe, throw light on spiritual matters not clearly seen at present; and will form a physical foundation to an understanding, of the now invisible things of God; which, bye and bye, will be clearly seen by the things that are made.

Again, with regard to the extinction

of the race; setting aside the geological and astronomical considerations of the subject; how long man may be able to sustain himself physiologically on the earth, can only be a subject of conjecture. I have some suspicion that the whites, cannot endure as long as the blacks, and that the latter will exist a long and lengthened period after the former has disappeared. And with me it is an open question, whether it would not be well for all the other races, to have the white gathered home to God in the line of Shaker Communities and taught to bear faithfully the cross of Christ against their warring enslaving, greedy, grasping, and cruel dispositions; lust-gratifying, and disease begetting doings, than to have them go on as they have been doing for these centuries past. But this perhaps desirable consummation cannot be effected at present, because my worthy friend whom I have the happiness to address, and others of his standing, are not yet gathered home to the fold of Christ, to be taught of his spirit, fitting them to be indeed subjects of his kingdom, and fitting them at the same time to be kings and priests unto God and to the Lamb, and to their poor white brethren who need redemption from sin, and that, that induces thereto. Yours with much respect.

Daniel Fraser.

To Adin Ballou,

Hopedale, Mass.

SIMPLICITY and purity are the two wings by which a man is lifted above all earthly things. Simplicity is in the intention; purity in the affections. Simplicity of thought and deed tends toward Godliness. Purity of life and principle brings the soul nearer to God, for, it is the pure in heart alone who see God.

M. J. T.



reached the ascendancy that quite overshadows all the better qualities of the mind. The dark state is so apparent and the daily transactions of life so clearly manifest that even the most careful among men, at one time, thought that the evil quality largely predominated, and that no man could be found that did good, no, not one.

The tendency has seemed to be powerfully toward the interest of the earth and to the cultivation of its relations in the soul. In the time of all this darkness Christ came as a spiritual light and his message is, God's love to man. On this foundation, his church is built. Peaceful relations will follow and these, in time, will bring that prosperity which has been promised to all the faithful Sons and Daughters of God.

The Church of God is the home of the resurrected soul, a place where the poor in spirit may find rest, far away from the passions which rule the lives of the children of this world.

It is the privilege of the seeker after righteousness to share in the blessings of this heavenly order where the treasures of the Kingdom can never be harmed by moth or rust, and which the wicked can never take away. Our faithfulness in the consecrated inheritance of God's people is the sure test of our discipleship, and we shall do well to regard, in all carefulness, the apostolic advice,—  
 "Hold fast that which thou hast gained, let no one take thy crown."

## Sanitary.

### SALT AND DIGESTION.

If a piece of salt is taken into the mouth the flow of saliva is temporarily increased, though it is not certain that the amount secreted in

any given time is any greater than it would have been had no stimulants been used. It has been argued also that the effect of salt on the gastric juice if the stomach is the same, and that its use promotes digestion. Some recent experiments, however, on a man who had an artificial opening into his stomach to supply food which he could not take through the mouth, seems to negative this assumption and that salt hinders the secretion of the gastric juice and digestion rather than promotes them. If the amount of salt is considerable, digestion almost ceases. Sour wines and alcoholic drinks used on the same person were also proved to hinder instead of help digestion. Experiments like these have great value, for they help to clear away the superstitions of past ages which seem to be held by the educated and the ignorant alike.—*Day Star*.

"KILLED by drinking ice water," Dr. Kellogg thinks would be an appropriate epitaph for many people who will die during the hot weather. He says, and it but confirms Dr. Jackson's argument on the same subject in the July Laws, "that a stomach which is benumbed by ice water is practically paralyzed. It can neither secrete, absorb, nor contract upon the food." And further, that "the sudden chilling of the stomach by the drinking of ice water, eating of ice cream, swallowing pieces of ice, etc., is a very hazardous proceeding, and one which those who value health above the transient gratification of a depraved taste will sedulously avoid."

A weak solution of salt and water is recommended by good physicians as a remedy for imperfect digestion, and for a cold in the head it is a complete cure snuffed from the hollow of the hand. We have known severe cases of catarrh entirely cured by persistent use of this simple remedy every night and morning for several months, when the best efforts of the best physicians failed to do any good. It should be used milk-warm.—*Day Star*.

He who flies from judgment, confesses the crime imputed to him.

## THE CRANK.

—  
LOUIS RASTING.

THE crank is a product of the nineteenth century and belongs to the genus homo. He is generally a male, but there are premonitory symptoms that he will soon make his appearance in the female also. The crank has never received a systematic education. His early training having been neglected he is prone to spell God with a small g, but never, nay never, will he fail to employ a capital in the personal pronoun I. He reads a book or hears a lecture—no matter what the subject—he there meets with ideas or learns of facts hitherto unknown to him, and he immediately pounces upon them as his individual property. His education is finished. If he ever condescends to absorb any further information, or if he stoops to notice the facts of human experience, they are all twisted and tortured to conform to his fixed idea. Henceforth he has a mission. In season and out of season, wherever opportunity offers, he will inflict his platitudes upon his unfortunate fellow men.

The capital upon which the crank works is a borrowed idea, an adamantite cheek and a tongue hung in the middle. If he is a married man, you may at once pity the wife; if he is unmarried, he is either a libertine or a hater of women. Rarely is he a worker; he is content to let others do the world's drudgery. He has no reverence for the religious opinions of others: *ego* is the only God he worships. In politics, ten to one he will be a mugwump. He has tried his hand at perpetual motion, and still thinks that if he only had time and means he could demonstrate it. If he is a temperance man, he will present his arguments in a very intemperate manner. He always wants to reform something or somebody; he never dreams of reforming himself. He is not a pleasant person to meet, for in his self-conceit he monopolizes all the conversation. There is one thing which the crank never is, namely, a humble, devout and consistent Christian. The crank is a person in whom self-esteem has become so abnormally developed that he has lost the true sense of his proper relation to his environment.

Hath then the crank no use? He hath; so has the mosquito and the potato-bug, but, like them, his useful purpose has not as yet been discovered. What are you going to do with him? If you oppose him he will strike an attitude before the world as a martyr; if you seek to convert him, he will talk you blind. Let him alone. He is a nuisance.

—  
*M. Lebanon, N. Y.*

## THE ETERNAL ONE.

—  
BY MOODY CURRIER.

Oh! tell me, man of sacred lore,  
Where dwells the Being you adore?  
And where, O man of thought profound,  
Where can the Eternal One be found?  
Throughout the realms of boundless space  
We seek in vain His dwelling-place.  
He dwells where'er the beams of light  
Have pierced the primal gloom of night;  
Beyond the planet's feeble ray;  
Beyond the comet's devious way;  
Where'er amid the realms afar  
Shines light of sun or twinkling star.  
Above, below, and all around,  
Th' encircling arms of God are found:  
Where'er the pulse of life may beat,  
His forming hand and power we meet:  
While every living germ of earth,  
That sinks in death or springs to birth,  
Is but a part of that great whole  
Whose life is God, and God the soul.  
From plant to man, below, above,  
The power divine still throbs in love.  
He is the life that glows and warms  
In tiniest mote of living forms,  
Which quick'ning nature brings to birth,  
To float in air, or sink in earth;  
And every shrub, and plant, and flower,  
That lives an age, or blooms an hour,  
Has just as much of God within  
As human life, or seraphim;—  
For all that bloom, and all that shine,  
Are only forms of life divine;  
And every ray that streaks the east,  
And every beam that paints the west,  
With every trembling gleam of light,  
With every gloom that shades the night,  
Are but the trailing robes divine  
Of One whose garments ever shine.



The human soul may bend in love,  
 And seek for blessings from above,  
 As well in busy haunts of men,  
 In forest gloom, in silent glen,  
 As in the altar's solemn shade,  
 Beneath the domes that men have made:  
 As well may seek a Father's love,  
 And ask assistance from above,  
 Amid the ocean's solemn roar,  
 Or on its barren waste of shore,  
 As in some distant promised land,  
 Where sacred fanes and temples stand.  
 The soul, that beats in sweet attune,  
 Finds in itself the Eternal One;  
 Nor needs to seek for other shrine  
 Than God's great temple all divine.  
 —*Boston Journal.*

### From the Little Children.

Shaker Village, Mer. Co., N. H.  
 June 1886.

DEAR SISTER D.—Perhaps you would like to know about our ramble in the woods. One evening some of us went out to see the apple blossoms. It was a pleasant evening and we all enjoyed the walk very much. The trees looked beautifully—some blossoms were entirely white and others were tinted with pink. They grow in little clusters five or six in one bunch. They all grow to be little tiny green apples, then drop leaving one, and that grows to a nice round apple which I am sure all like to taste.

We found some very pretty violets in our walk also. We enjoyed the pleasant evening and the walk very much. I am very much pleased with my garden and will try to keep it from weeds, which grow up so fast. I have planted some Candy Tuft around the edge, and I think it will look very pretty. Once I found a piece of quitch-grass with a root twenty-six inches long. It is very troublesome because when you try to pull it up it sometimes breaks off in the centre and then it grows again.

I am very much interested in Arithmetic. The class are to go from page 181 to 267, which takes us over to duodecimals. I will improve the time given to learn and in this way learn to become a good and useful sister.

Your child Lizzie.

### HOW TO MAKE TALLOW CANDLES.

FIRST we get some candle wicking and double it and twist the lower end and put on little sticks; we then take some babery tallow and beeswax and melt it. We then take these sticks and dip them, they then must cool before dipping again. This process has to be repeated until the candles are the size we wish them. Some candles are made by turning the tallow into moulds and letting them harden.

E. B. K.

Enfield, Oct. 1886.

DEAR CHILDREN :—"Take care of the minutes and the hours will take care of themselves." Your time is flying, Oh so fast! Let each hour and moment in virtuous work be passed. So live that you can look upon a record in the use of time that will be pleasing and consoling. Spare moments wisely improved will bring durable riches. It is what you have in your hearts that makes you rich. Every hour has its wealth, and wise are you if you can gain it ere the hour is lost. Each moment of time is valuable. Each moment lost cannot be regained. Nothing can compensate for time mispent. To-day can never return, and to-morrow cannot hold the opportunities gone forever. "To-day is God's time to-morrow is the adversary's." Time present is the only time for you. "You have a little moment, it's given you just now, to do the work before you, the best that you know how." The past is gone. The present is here; its duties and opportunities are yours *now*. By fulfilling the duties of this moment while you have it, you will be ready for the duty of the next moment when it comes. Do and be as near right as possible now, and strive for higher wisdom and achievement. Minute after minute hour after hour, your lives are being built up. Build on truth and virtue and you are safe. Your brother. Daniel Orcutt.

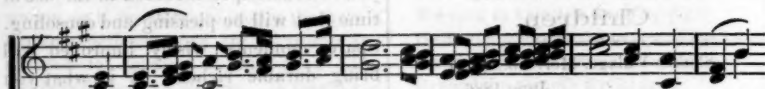
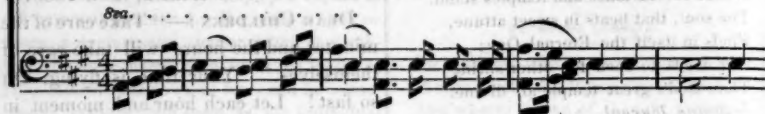
HOW TO MAKE A NEW SONG.

## A NEW SONG.

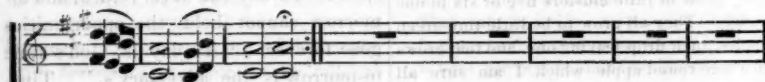
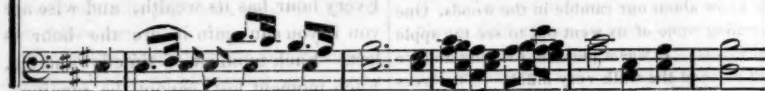
Mt. Lebanon, N. Y.



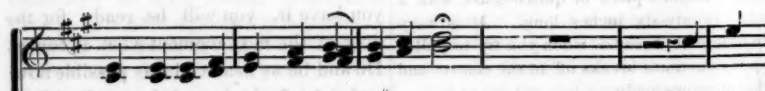
Let us sing, let us sing, Sing un - to the Lord a New Song. Let



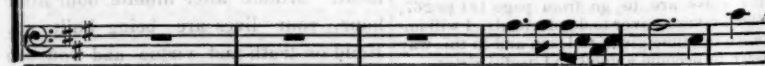
us raise a joy - ful sound a joy - ful sound to the Rock



of our Sal - vation. Give unto the Lord the glo - ry due his name,



Bring an offering and come in - to his courts. Give un-to the Lord the glo-



ry due his name and worship the Lord in the beauty of holi - ness. Say

un-to the world the Lord reigneth Say unto the world the Lord reign-

eth, Let the heavens re - joice—Let the earth be glad, Let the fields

be joy-ful and all that is there - in. Exalt the Lord and worship at his

ho - ly shrine. For the Lord our God is holy, And his people must be holy.

## THE SPRING-TIME.

As we observe and enjoy the beauties of spring in all its brightness and freshness we are reminded of the many thousands now living upon the earth that are in the spring-time of their lives that possess all the health strength and vigor that rightfully belongs to youth.

We understand that the buds do not form on a tree until the sap has started, also that it has the appearance of a lifeless object through the Winter months during which time it retains the germ of life and when spring-time comes with its bright warm sunshine and its pleasant April showers, the sap which has flowed only through the roots and trunk is distributed through the branches and small twigs, and the buds begin to swell and finally burst forth in loveliness of bloom filling the air with its fragrance. The whole tree seems full of life and strength, but let a destroying worm find its way to the tree and there perform its destructive work we should see in due time that something was wrong although for several months the tree does not appear to be other than in good condition, it will sooner or later show the effects of the little worm's work.

It is just so with our lives although we may appear well in the sight of others if we harbor the selfishness of an unthankful heart, slander, pride or any of the evils either inherent or acquired it will sooner or later tell upon our lives. On the other hand every little act done unselfishly, every little step of obedience also, every kind word or smile given to encourage those who are perhaps a little weaker than ourselves will be one step nearer heaven and happiness and will finally enable us to stand as a power for good and not for evil.

I believe that when one is striving very hard to discard an evil they should fill the vacancy left, directly with good or else we should belike the man who swept and garnished his house, then grew lukewarm and easy.

The result was that he was seven times worse than he was before he took this pains but this is not progressing and as the true Believer is always progressing, it will be of

no advantage to grow careless. I wish to be one who is ever fresh and happy, ever ready for anything that will increase my spiritual gains.  
M. E. K.

## WHAT IS CHRISTIANITY?

R. A. SHEPARD.

Is it not following closely, the teachings of the Christ Spirit? We believe this to be the true definition of the term. Daily living out the Christ principles; closely interweaving them into our own lives; then, the fruits of the Spirit will become ours, will they not? But, dear friends, this is not the work of a moment, it is a gradual growth, from day to day; we may really be begotten, of the Christ Spirit, long ere we can attain to the new-birth! Do we not all realize this truth who have struggled, with our inbred foes? The natural propensities are ever at war with the things of the Spirit, until the victory is gained through the second birth, when we shall have "Put on the new man, which is after the likeness of God, created in righteousness and true holiness." "Love is the fulfilling of the law." "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven, from my God; and I will write upon him my new name." We as a people, believe that "Christ has appeared a second time without sin, unto salvation." And hath made plain the beautiful "high-way" "The way of holiness;" and all who will may walk therein. "The unclean shall not pass over it, it shall be for

those who are willing to take up their cross against all evil, and follow in the footsteps of our great Exemplar; in other words, daily living the Christ-principles, incorporating them, into our very being; and thus becoming regenerated; really baptised with the Christ Spirit, "born again." Having gradually, grown into a one-ness with God; and making the Golden Rule the rule of our life; really becoming "Sons and Daughters of the Most High."

Canterbury, N. H.

### KIND WORDS.

NYACK LIBRARY.

Nyack on the Hudson, June. 1886.

EDITOR OF THE MANIFESTO,

DEAR SIR:—Permit me in behalf of the officers and members of our Library, to thank you for your interesting little Magazine which has been coming to us now for some time. It occupies a prominent place on our Reading Table, and is I am sure thoroughly appreciated.

Very Respectfully yours,

Emma F. Thorburn.

Librarian.

Millville, N. J. Sept. 1886.

EDITOR MANIFESTO:—Allow me to thank you for your Magazine, The MANIFESTO, which is a constant visitor to our Library. I would say, it is eagerly sought for by the people who visit the Library, and I believe it is a promoter of good.

It is read by several who can hardly wait for it to come. It is as good a Magazine as comes to the Library. I often read it and get much good from it. Respectfully,

Samuel Fox.

Librarian.

### DO THE LITTLE.

The time may never come

For me to do great good to any;

But as I travel home,

I'll do the little to the many.—M.W.

### HOW EASY IT IS.

How easy it is to spoil a day!

The thoughtless word of a cherished friend,

The selfish act of a child at play,

The strength of a will that will not bend,

The slight of a comrade, the scorn of a foe,

The smile that is full of bitter things—

They all can furnish its golden glow,

And take the grace from its airy wings.

How easy it is to spoil a day

By force of a thought we did not check;

Little by little we mould the clay,

And little flaws may the vessel wreck;

The careless waste of a white-winged hour,

That held the blessings we long had sought,

The sudden loss of wealth or power,

And, lo! the day is with ill inwrought.

How easy it is to spoil a life—

And many are spoiled ere well begun—

In home light darkened by sin and strife,

Or downward course of a cherished one;

By toil that robs the form of its grace

And undermines till health gives way;

By the peevish temper, the frowning face,

The hopes that go and the cares that stay.

A day is too long to be spent in vain,

Some good may come as the hours go by;

Some tangled maze may be made more plain,

Some lowered glance may be raised on high.

And life is too short to spoil like this,

If only a prelude, it may be sweet;

Let us bind together its thread of bliss

And nourish the flowers around our feet.

—The Catholic.

### A BEAUTIFUL THOUGHT.

"AMONG some of the South Sea Islanders, the compound word for hope is beautifully expressive. It is *manaolana*, or the swimming thought—faith floating, and keeps its head aloft above water, when all the waves and billows are going over—a strikingly beautiful definition of hope, worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question, "What was his idea of forgiveness?" "It is the odor which flowers yield, when trampled upon."



## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for October, contains a lengthy and highly interesting article relating to Phillips Brooks D. D.; a portrait which is also a likeness accompanies it. Number 10 of "Familiar Talks with Young People," will enlist many new recruits into the army of students of Phrenology. Kate Greenaway's genial face looks out from the *Journal* and inspires in one a belief in her abilities if there were no tangible proof of them, the sketch of her life and works will be enjoyably read. All lovers of that noble animal, the horse, will be interested in "Brain Power in the Horse." Nervously afflicted ladies should read Eleanor Kirk's curious but o'ertrue tale "Wanted to Swear." The editorials are crisp, breezy and invigorating. The queries of many correspondents are answered with the usual painstaking kindness. It is not strange that the old *Journal* lives, breathes and has useful being after all these years. It is so temperate, so harmonious and so kindly that it must be long-lived. \$2.00 per year, 20 cts per number. As an inducement to subscribe now, it is offered three months free to new subscribers for 1887 or "On Trial" three months for 25 cents. Address: Fowler & Wells Co., Publishers, 763 Broadway, New York.

HALL'S JOURNAL OF HEALTH. Sept. Contents: Natural Sleep; The Healing Power; Nature the great Teacher; Medical Quacks; The Throat; Twelve ways of injuring the Health; Health Cure; Writers' Cramp. Office 206 Broadway, N. Y. \$1 a yr.

THE MAKING OF PICTURES. By Mrs. Sarah W. Whitman. Boston and Chicago: The Interstate Publishing Co. Price 60 cents. *The Making of Pictures* is the title of twelve short talks upon art with young people, by Mrs. Sarah W. Whitman. They deal with the principles which underlie the various branches and processes of art—oil and water-color painting, etching, engraving, photography and the reproductive processes. This instruction is prefaced by a chapter upon "The Beginnings of Art Training," and supplemented by one upon "Exhibitions and Sales." Although the volume is not a large one, it contains more sound, practical sense regarding art than most of the elaborate and costly works that have been written upon the same subject. Its author is an artist and understands fully what she is writing about. She has a direct, straightforward style, opinions based on study and experience, and competent reasons for them. She insists that in art, as well as in morals or in mathematics, there are great laws to go by, and that without a knowledge of these laws one cannot speak of pictures intelligently. Art is not mere imitation; it is the expression upon canvas or paper, not only of what the artist sees, but of what he feels and thinks, and this is done in accordance with the laws of composition, of form, of color, and of light and shade. However simple a picture may seem to be, the making of it involves careful and obedient intelligence to all these laws. In the chapters upon the processes, Mrs. Whitman does not attempt to instruct farther than the broad, underlying principles of each, so that the book is not in any sense a "handbook." To the young reader with a taste for art in any of its forms it will afford valuable assistance.

## HYDRATED FARINACEA.

*Or how to cook oat, and whole wheat meal.*

BRING the water to a boiling point. Stir in the meal slowly. Stir as little as possible. When smooth, put the lid on for a few minutes; then move the vessel to a lower heat—just below boiling. Take the lid off and let the contents simmer to develop the flavor. If too thick, the flavor is injured. If it looks watery and raw, the farinacea is not properly hydrated.

*How to cook water for infusions, and for Medical purposes.*—Bring it to a boil, then use it. Water which has lost its combined air, is not good to drink. D. F.

BE not afraid to pray—to pray is right.  
Pray, if thou canst, with hope; but ever pray,  
Though hope be weak, or sick with long delay;  
Pray in the darkness, if there be no light.  
Far is the time, remote from human sight,  
When war and discord on the earth shall cease;  
Yet every prayer for universal peace  
Avails the blessed time to expedite.  
Whate'er is good to wish, ask that of Heaven,  
Though it be what thou canst not hope to see;  
Pray to be perfect, though material leaven  
Forbid the spirit so on earth to be;  
But if for any wish thou dar'st not pray,  
Then pray to God to cast that wish away.  
—Hartley Coleridge.

## Deaths.

Lucy Dennis, at Union Village, Ohio, March 31, 1886. Age 83 yrs, 3 mo. and 20 days.

Eldress Paulina Bryant, at Pleasant Hill, Ky. Sept 13, 1886. Age 78 yrs, 7 mo. and 3 days.

Lucy Sawyer, at Union Village, Ohio. Sept. 12, 1886. Age 24 yrs. 1 mo. and 11 days.

Lucinda Slater, at Union Village, Ohio. Sept. 29. Age 86 yrs, 11 mo. and 27 days.

Mary Kelly, at Harvard Mass. Oct. 7, 1886. Age 32 yrs.

Another mortal sun of hope has set at noon. A teacher on earth, has graduated to higher spheres.

Elder Nehemiah Trull, at Poland, Me., Oct. 5, 1886. Age 71 yrs. and 5 mo.